

with the braided hair?^a the destroyer of
 heroes₅^b in
 order that health may be enjoyed by
 bipeds and
 quadruped^ and that all beings in this
 Tillage may
 be (well-) nourished, and exempt from
 disease.

2. Be gracious to us? BUDBA. Grant us
 happiness;
 for we worship the destroyer of heroes
 with, obla-
 tions. And₃ by thy directions^
 EUDEA, may we
 obtain that freedom from disease, and
 exemption
 from dangers, which our progenitor^
 MAJTC, bestowed
 upon ns? (having obtained them from the
 gods)*

3. EuDEAJ showerer (of benefits), may
 we obtain^
 through our worship of the gods, the
 favour of thee₃
 who art the destroyer of heroes.
 Come to our pos-
 terity, purposing to promote their
 happiness^ while
 we, having our sons in safety, offer thee
 oblations.

4. We Invoke^ for our preservation, the
 illustrious

n^majmean' darkness,' that which iaTests or
 obstructs (ru&addht)
 all things, and which he dissipates (drmdtt). Or,
 again, it is said,
 t&at, while the gods were eBgaged in battle with
 the Aiurm^
 Hudra, identified with Agni, came and stole
 their treasure:
 alter conquering the enemjj the gods searched
 for the stolen
 wealth, and recovered it from ihe thief, who wept
 (antdet'); and
 Agni was, thence, called J&dhi.

^a *Kapwdine*, from Jbjw«fo, of which ome meaning is, tteja/4 or braided hair, of JSfttw, whence the .Scholiast giYes, as. its eqni-Talent, *jafilaya** This looks very like a recognition of £%?« in the person of *BnBira** It is not easy to suggest anj other inter-pretation, unless the term be an interpolation.

* ^b *Knkayad rir&y**, in whom-heroes (iriral) perish (*mmsymttj*. Oritmaymean, of whom fee imperial {*hJmyam ^Afrlptmiswmry&l*) heroes (that is, the Ifar\$*l*) are iihe sons. Th© epithet is repeated in the following verses.